The Bombay Guardian.

VOL. XIV.—New Series.] SATURDAY, JUNE 27, 1868. [No. 17

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The Despatches of Sir Robert Napier have been published in London, and may be expected here in a few weeks. They will be looked for with some interest. We have reason to believe that his judgments will be found to differ in some respects from those of 'the correspondents.' It is thought by some that the 'brilliant blunder' of a much-abused officer consisted in his having failed to show the correspondents all the deference they thought themselves entitled to. This seems hardly credible. These gentlemen have the making of history in their hands, or seem to have; some of them are men of distinguished ability; but it does not follow that they are absolutely free from *amour propre*. Who indeed is?

—A native mendicant, said to be a female, may be seen sitting in Byculla near the synagogue; and a more horrible sight than that presented, it would be difficult to conceive. A veil of flesh falls over the face down upon the breast, and over the shoulder upon the back, in many folds. It is a case of elephantiasis, and a more extraordinary case was perhaps never seen. The growth affects one side of the face; the other side with its eye and part of the mouth are unconcealed. It is the triumph of the sculptor's art to represent a veiled countenance; and in looking at this wretched being one is reminded of such attempts; the bare outline of the face over which this mass of living flesh is pendent, may be traced. This abnormal growth is unattended with pain, we suppose; and possibly is valued by the woman herself for its power to draw money from passers-by. She is a *gosavin*, and came, we are told, from Bhooj.

—His Grace the Archbishop of Canterbury has been pleased to confer the degree of 'Master of Arts' upon the Rev. Thomas Carss, Principal of the Robert Money Institution.

By the constitution of Great Britain, the sovereign is made, to all political intents and purposes, a cypher. No one asks or cares what her Majesty's political sentiments may be; whatever they may happen to be, they are forbidden expression; the obscurest member of the House of Commons has a better scope for the exhibition and enforcement of his particular views, than is enjoyed by Queen Victoria. Yet, with a strange inconsistency, an outcry is raised because the Queen acts as though she were politically a cypher, and goes off to Scotland leaving the Ministry and the House to fight out their battles. They would fight them out by themselves, whether she were at Windsor, or at Balmoral. A Mr. Rearden, in the House, has asked the First Lord of the Treasary whether Government intend to advise Her Majesty, for her health, comfort and tranquillity, TO ABDICATE. The question met with the contempt it deserves; but it is one that has been asked, more or less covertly, by several newspapers, for years past. Even the *Times* sometimes takes her Majesty to task for not taking more pains to keep up the fiction of the Monarchy. Suppose, when the Prince of Wales succeeds to the throne, he should evince a desire to have more to do with the governing of the country, how would this be liked?

It seems to us that the English law does not rightly distinguish between liberty and licence, when it allows Mr. Murphy to endanger the public peace as he does, by lecturing against Romanism with a ten-barreled revolver in his hand. Judging from the accounts published there is not the shadow of the Gospel of peace in his lectures. 'The way to get red of Fenianism,' he says, is 'to hang the priests. Every Popish priest is a Fenian head-centre. If the people once break out in Lancashire, they will first seize the Catholic priests, then the sisters of Mercy, and afterwards the lambs, and send them all afloat, neck and crop.' Now this is itself Fenianism, and ought to be put down with a high hand. The liberty that Protestantism is tenacious of, is something wide as the poles from that which breathes and burns in Mr. Murphy's fiery manifestoes. A man may express his convictions regarding the tenets and tendencies of Romanism, or of Protestantism, or of any other system; he may even express his belief that many of the Romish priests sympathize with Fenianism to a certain extent and detest the English Government; but when he begins by laying a ten-chambered breach-loader on the desk before him, and does his best to infuse a rancorous and belligerent spirit into his hearers, there is ample warrant for the Police to interfere. Protestants are as much interested as Catholics in the restraining of this incendiary.

Professor Delitzsch has made remarks about Mr. Deutsch's article on the *Talmud* in the *Quarterly Review*. He says: "The impression produced by this brilliantly written article was the deeper because it was apparently the work of a Christian; for, as Judas said—Hail, Master, to Jesus, and kissed him, so the Jewish author of the article calls Jesus 'Our Saviour,'—he conceals himself behind a Christian mask." Mr. Deutsch draws a parallel between some of the expressions in the Sermon on the Mount, and some sentences of Rabbi Simeon, son of Elazar, such as: "Did you ever see a beast or a bird work for their bread? yet they never want." "Now when" (Mr. Delitzsch asks) "did this Simeon, son of Elazar, live? In the reign of the Emperor Hadrian, a full century at least after Christ. Here, as in most other cases, we might say all, except Hillel, the original was given by Jesus, the Rabbi was but the copyist. —We readily acknowledge that the whole of Christianity may be gleaned from the Talmud, if it consist of no more than such moral teaching as exhortations to trust in God and be just in our dealings with men; but this would be a miserably diluted exposition of it."

We have been favored with a copy of the Report of the Missions under the care of the American United Presbyterian Board. This Society has Missions in Syria, Egypt, India, China and Italy. Their stations in India, are Sealkote and Gujranwalla. They have about eight missionaries in Egypt, viz., at Alexandria, Cairo, Fayoum, and Osyut. Many Anglo-Indians have become acquainted with this Mission, in their Egyptian transits, and have been favorably impressed with the energy and wisdom shown by the missionaries, and the evident importance of the work. The Report is not sufficiently recent to inform us what has been the effect of the somewhat persecuting attitude taken by the Egyptian Government some six months ago. We trust that the opposition has ceased. A Native pastor, a Copt, 'the first Native evangelical pastor in Egypt in modern times' has been ordained.

We have received the Report of the Basel Evangelical Mission in S. W. India for 1867. It is, on the whole, of a cheering tenor. The number of European laborers (wives of missionaries included) has risen from 77 to 88. There has been an addition of 192 to the Christian congregations. The total number of communicants is 1767. A considerable deficit in the home income, is announced. Of the laborers mentioned above, 9 are engaged in the Industrial Department, superintending Mercantile, Printing, Tiling and Weaving operations, and also Colportage. The printing last year amounted to 137,200 copies. A declension of 12 persons at Coorg, 'the result of prolonged matrimonial quarrels' is noticed. At Dharwar, three prisoners under sentence of transportation, were baptized on profession of their faith. The personal expenses of the 88 European laborers, amounted to Rs. 50,076. The entire expenditure of the Mission was Rs. 149,825. We have placed elsewhere a number of extracts from this Report. Mr. J. Neuberg, Fort, Bombay, will be happy to receive contributions for this Mission.

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SATURDAY, JUNE 27, 1868.

THE RAJAH OF SARAWAK.

A contemporary has consecrated a column of eulogy to Sir James Brooke, Rajah of Sarawak, of whose death we have been recently informed by telegraph. Who will show us any new thing? is the universal cry, and

the world is grateful to almost any one who will strike out a new path for himself. There was a time when adventurers, (if we may use the word in this connexion,) went about the world carving out kingdoms for themselves with the sword; but the nineteenth century looks askance at such an era, fancying itself separated therefrom by a great gulf. Imagine a young man home on furlough from India, overstaying his time, and, in consequence, throwing up the service, and resolving to see something of the rest of the world; sailing in a yacht, with six six-pounders, a supply of small arms, and twenty picked men, to Borneo; turning his guns against certain rebels in Sarawak, and then establishing himself as Resident near the grateful Rajah; then using his guns against the Rajah and despoiling him of his kingdom. Behold him now monarch of all he surveys, along 300 miles of coast. But beware how you attribute to him anything but the most disinterested motives. Read his published letters and see how he makes it evident beyond all questioning, that he has been actuated throughout by the purest magnanimity and self-forgetfulness. The Gospel that he preaches with those brass guns of his, is so purely and truly the Gospel that he feels himself warranted in absolutely prohibiting 'unctuous missionaries' from landing in his territories. He will not have the feelings of Dyaks and Malays wounded by their exposition of Christ's Gospel. He himself shall be all in all to the people; a Western avatar; a beneficent despot; a fountain of life and light. There is nothing more striking in his letters, than his power of self-justification; that is hardly the word; he is not content with justifying himself; he has evidently the same exalted opinion of himself that he wishes the world to entertain of him. He has certainly exhibited not a little energy and we trust has been the means of doing some good to the country which he saw fit 'to annex.' Our contemporary says that he inspired the Dyaks with an enthusiastic devotedness to him by delivering them from the oppression of the Malays. It might be good policy to make this numerous class his friends, and thus overawe the proud Malays against whom his cannon had first oped their months; but it is forbidden to attribute to the Rajah of Sarawak, any but the highest motives, the most generous considerations.

"The bewildered Dyaks began to worship the man who had raised them from the dust into the position of men; his fame flew abroad over Borneo, deputations of savages came from distant provinces to see with their own eyes what great things had been done in Sarawak, and he could not visit one of his own villages but the tribe broke out into exultation, and the women strewed themselves on the earth before him, clasping 'their great Rajah' by the feet as he went, and watering the way with their tears."

Many other adventurers on a small scale were sailing the neighbouring seas, and threatening the development of the commerce of Sarawak; pirates, in a word; these Sir James put down with a high hand, earning a new title to the regard of humanity.

Our contemporary, the *Bombay Gazette*, concludes its vigorous and well-written article thus:

"If he preferred selecting his own missionaries to allowing Exeter Hall to send men according to *its* heart, few people who have lived in the East will think he acted unwisely. Churches and schools he founded, however; and his vigorous and liberal intellect laid every avenue open to the entrance of European civilization. Twenty-eight years ago, when he set foot in the province, he found it in a state of corroding anarchy; he has redeemed it, and his rule has been based on the love of his people, who have reverenced him as a hero and friend. Only once in 1857 did some Chinese attempt a rebellion against him and fail; and so after twenty-seven years of strong, progressive, inflexible government, this benevolent and noble despot, this man of truly kingly type has passed away. May his successor, whom he no doubt nominated before his death, be a man of equal courage, manliness, and wisdom."

Many will be glad to know something more about those 'missionaries after his own heart' that Sir James brought into the country. The whole world, in fact, should take an interest in this matter. Where did he get them? how many are there? how did they become fitted for the work? did they belong to the original *twenty picked men*? what sort of Gospel did they preach? how many and what sort of converts have they made? We should be exceedingly glad to get information on these points. Not very far from Borneo is Burmah, where upwards of 50,000 Karens have, since Sir James went to Sarawak, become Christians of *the book*, exemplary, self-denying, God-fearing. Within the same time many an island of Oceanica, the abode of the most degraded cannibals and savages, has become Christian in a sense of the word that every Englishmen might regard as lofty, and this solely through the labors of the missionaries whom the Rajah warned away from Sarawak.

We hope that a faithfully-written history of Sir James Brooke and his life-work, with nothing either extenuated or set down in malice, may be given to the world. Such a history will be singularly interesting and not a little profitable.

FAITH AND FAITHFULNESS.

THERE are two classes of persons that would divorce faith and faithfulness, religion and morality. Some profess to regard morality as the all in all; the law and the prophets all hang on the one great comprehensive virtue of probity. Some, on the other hand, desire to magnify the grace of God, or persuade themselves that they do, by refusing to allow a sense of obligation to control them.

In reality, the two things are inseparable. Divided, they perish. There is no faithfulness without faith; no true faith without faithfulness.

There never was a day perhaps when there was more talk about morality, than this our day. To read some of the glowing self-eulogies in which we indulge, you would think that morality had come in with the steam-engine and the electric telegraph. We sit in judgment on all past generations and waive them disdainfully away from our lofty tribunal.

Yet, somehow or other, scarce a day goes by without bringing to light some evidence of widespread immorality that would have startled our forefathers. We seem to be approaching a time when implicit confidence, in the business world, shall be unknown. Trickery and rascality are penetrating everywhere. What is there that is not adulterated? No man makes a profit by legitimate trade, but that a number precipitate themselves upon that traffic to despoil him of his profits by means not legitimate. Men know not what to do with their money to secure it. The bank was once a synonym for safety, but is that no longer; it is felt that a typhoon of speculation may burst at any time and the accumulations of years find their way into the coffers of men that have now not the most remote connection with that wealth.

Formerly the great majority of the population in European states, were precluded from the hope of obtaining wealth. The status of every body (speaking generally) was fixed, within certain limits, from generation to generation. But modern commerce has disorganized society, by the wealth which it has scattered here and there, in sight and often within the reach of the humblest. The idea that there is no insuperable barrier between him and riches, has crossed the threshold of almost every poor man; and where of old one man was tormented with a desire to be rich, ten are now so tormented. The love of money begets a spirit of enterprize, but we are assured by an authority not to be questioned that it is the root of all evil. The avid thirst for wealth possessing all classes, has led to a vast deal of immorality; the principles of our fathers are stigmatized as needless scruples, and discarded. One thing is needful; seek first the acquisition of wealth, and all things shall be added to you; religion can always be had for the asking, but money demands the striving; this seems to be the gospel of the day.

What is the remedy for this state of things? The remedy, we are told, is this: Legislate so as to make it for every man's interest to do right. But who are our legislators? What is this we hear about corruption at elections? about the thousands of pounds a mam must pay before he can get into Parliament? About the thousands and tens of thousands paid by promoters to get their Railway and other schemes, through Parliament? What progress have we made towards that happy condition when it shall be every man's interest, pecuniarily, not to covet his neighbour's goods? What is the meaning of those Insolvency Acts that allow all the unprincipled men of the community to walk out of court with other people's money in their pockets?

But even if our moral and social alchemists should have the good fortune to find in their crucible this undiscovered art, the art of perfectly balancing all interests, so that no man should be able to gain any thing by unlawfully taking from another, a still greater discovery would need to be made, namely, the art of persuading every man that it shall be for his interest here below, to love his neighbour as himself. We suppose our politicians, legislators and socialists will acknowledge at once that such a discovery is absolutely beyond their fancy's flight. And yet nothing less than such a discovery will at all suffice to make tenable the position of those who say to religion, depart, we have no need of thee, morality will do for us all we need.

This matter about which we are writing, comes home to every man. There is no man who is not suffering in some way from a defective sense of obligation in others. The master of the house suffers from the dishonesty of his servants; the shop-keepers from the selfish carelessness of his constituents; the buyer from the rapacity of the seller; the operative from the cruel indifference that keeps back his wages.

Now Christianity assures us that there is but one remedy for all this, one only that goes to the root of the matter. It does not undertake to deal with men in masses; nor does it undertake to arm selfishness against selfishness by making it harmful to harm. It does not undertake to find in the limits of this short, uncertain life of ours, all the mighty motives that men require in order to be upright and virtuous. But it deals with each man singly; it opens to him a door in heaven; it puts him in communication with another world; it inspires him with FAITH

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it constitutes him a disciple of Christ; it shows him imperishable riches and a crown that fadeth not away; it compasses him about with supports and consolations that the unanointed eye of man cannot discern. 'Eye hath not seen, ear hath not heard, heart not conceived the things which God hath prepared for them that love him.' What the wisdom of this world could not accomplish, because of the inadequacy of its motives to sway the heart of man, that is accomplished by the Gospel in the case of every one who, with a genuine faith, surrenders himself to its influence.

The particulars of the way in which faith leads to faithfulness, we leave for future discussion.

HOMILIES FOR THE TIMES.—XXXIII

When the Son of Man cometh shall he find faith on the earth? Luke XVIII. 9.

The catalogue of the champions of faith given in the epistle to the Hebrews, shows us that a most important manifestation of faith is that which is made by Christ-like self-denial. The world-wide dominion of self is obvious to all; men are profoundly conscious of their inability to cope with this tyrant; they are slow to believe that any one has really got the victory over this mighty one; when they are constrained to recognize the fact that Christians have got this victory, and have sacrificed all that self holds dear, to be approved of Christ, they percieve that there is such a thing as a true faith and that a divine power waits upon it. But so long as they are able to account for all they see in Christians, by some other hypothesis, by some supposed working (it may be subtle or fantastic) of the principle of selfishness, they will thus account for it, and all our talk about a divinely energizing faith, will pass for idle words. They will, if they possibly can, explain every thing on their own principles. They were confounded when they saw the primitive disciples persevere in preaching a despised Gospel when no perceptible earthly benefit could accrue to them from it, when they had every where to encounter hostility, when sufferings of all kinds and degrees were their only portion in the world, when they were without the supports on which men always rely for the accomplishment of any great work, and when they saw them, notwithstanding all these things, steadily advancing and succeeding. They were utterly baffled; their theory broke down completely; they could not explain, by any principles with which they were conversant, this great wonder of a Christian church planting itself in every place and prospering in the face of crushing difficulties, and the combined opposition of rulers and ruled; they had to acknowledge that there was an understanding between these people and God, that their faith was a reality.

When a man lays down his life for Christ, his faith is manifest. But Christ never intended that the exhibition of faith's subjugation of selfishness should be reserved for that crowning hour. He meant that the entire Christian life should afford this exhibition. Faith is an affair of the heart, and none but God can look directly at the heart; but the instructions of Christ are intended to secure a continuous exhibition of faith that men may look upon and be constrained to recognize. The early preachers of the Gospel, by his directions, went forth without silver or gold in their purses, and without any treasury behind them from which they could draw; they labored with their own hands and made it evident that they deemed it more blessed to give than to receive. They denied themselves ease, comforts, conveniences, and even the necessaries of life, that they might have to give; no man counted any thing his own; he valued the things that men covet only so far as they helped him to alleviate the need of others. Not that all who embraced the Gospel embraced it to this extent; but the men whom Christ personally commissioned and sent forth, were chiefly men whose lives exhibited this triumph of faith, this signal defeat of self. And when we look at the inspired words in which Christ's directions to evangelists are embodied, it is sufficiently evident that he never intended our faith to remain hidden until the enemy should come with a sword and drag it into light. No; he meant that we should be able to say, For me to live is to make manifest that Christ is my joy, my hope, my strength, my treasury, my all. He has shown us how faith may demonstrate itself in our daily life; he has found out for us and made plain by what means faith may put a royal seal on every thing we handle, on what we receive, use and give, on our eating, drinking, dressing, sleeping, traveling, talking and wayside greeting. The law given by Moses was not more minute in its requirements, than is Christ's law of evangelical liberty. Our notion of evangelical liberty may be (and is) unfavorable to such an exhibition of faith as shall carry conviction to worldly men; but Christ's conception of it is any thing but that. It is summed up in the sentiment, More blessed to give than to receive; to deny oneself than to deny others; to favor others than to favor self.

At present Christians prefer that conception of faith which is implied in a conviction that we please our heavenly Father by making ourselves as comfortable as possible, and by giving of our superfluity to the cause of religion and the relief of the poor. Self-denial carried so far as to become manifest, they consider an error; you have no right to seem even to rebuke those who, with faith in their heavenly Father's goodness, make themselves comfortable and shield themselves from annoyances, privations and difficulties. A stigma is now attached to self-denial that is at all demonstrative; it is regarded as a relic of popery.

Probably one of the greatest injuries that Romanism has inflicted upon Christianity, is that which has been wrought by the simulated poverty of the monastic orders. Self-denial has been cultivated as something meritorious, and all good Catholics have been commanded to regard with reverence and admiration the men who by vows of poverty have separated themselves from society. But in such a system the enlightened mind sees simply self surrendering certain delights that it may obtain others. The self-denial of faith and love is something utterly different. The hollowness and unworthiness of monkish self-denial, are patent in these days of Protestant emancipation; but unhappily, the true dogma of Christian self-denial demonstrative of faith, has come in for a large share of the obloquy that clings to the Romish misconception.

The grand fact remains, that the faith of our days does not evince itself in such a way that ordinary observers are constrained to recognize it. The world has no difficulty in explaining, upon its own principles, almost all that it sees in the conduct of Christians. The question is not whether Christians are able to find justifying reasons for living as they do. Many excellent reasons are to be found for their conformity in so many respects to the fashions of the world, for their enjoyment of the things so freely given them of God. But still, on the supposition (a well-warranted one) that Christ desires above all things, and as much to-day as in any former day, the largest, most thorough, most unmistakeable evidence that he is all is all to the believer, satisfying, gladdening, comforting, sustaining, strengthening him by means which the world knows practically nothing of, it is plain that the faith which is to be found among us is not the faith that the Son of Man seeks.

NOTES FROM AN INTERLEAVED BIBLE.

Psalm XXXI. 20. What place so safe as the apartments of the King. Men must violate the sanctity of the most holy of sanctuaries in order to reach the believer who trusts in the shadow of His wing. Paul and Silas when they sang praises to the Lord, at midnight in the gaol, were hidden in the secret of his presence; that presence became manifest in the earthquake, and in the mightier revolution which took place in the heart of the gaoler.—If we are exposed to the contempt of the proud, the contradiction of sinners, let us find compensation in the sense of Christ's loving presence. What matters it who is against us if he is for us and with us? The Waldensians were kept secretly as in a pavilion for ages.

22. God's help is not always given at the time fixed by us. That time comes and goes and we fancy all is lost. But God's time comes and we find nothing is lost.

23. The characteristic of 'the saints' is that they love God because not only of his kindness to his people, but of his justice in chastising the obstinately evil-minded. Because, in fact, he is not such a God as sinners dream of, careless about his law. They only can be properly affected by the goodness of God, who know him as One that plentifully rewardeth the proud doer. Proud doing is evil doing. Where pride reigns there the Spirit of God reigns not. Pride is the displacing of God from the heart. No one in whom pride reigns can say from the heart, Thy kingdom come. In these days the proud doers are not always found among the open enemies of Christ's people, but often among his professed followers.

24. The Christian has good courage, that is courage to do what is right, to go forward in God's path, not because he is conscious of strength, but because he hopes in the Lord. Add to your faith, virtue.

Psalm xxxii. 1. The question is not, How will it fare with me when I come to die and when I go into the presence of the Judge, but, How is it now between God and my soul. Either my sins are forgiven or they are not; God is reconciled to me or he is not. Foremost of all duties is the settlement of this question. If God's word and my heart forbid me to think my sins forgiven, I have no right to think myself among the blessed, that is among the people of God. My sins are all between me and God. Unconcern will not remove one of them, but intensify them all. And any thing in worldly prosperity that makes us think ourselves blest, while our sins are unforgiven, is of the nature of a curse.

2. Without a most thorough searching of the Scriptures to know God's will, and constant self-examination to know our conduct, how can we be sure that the Lord imputeth not iniquity? Moses when about to enter Egpt as the commissioned ambassador of God, was surprised to find iniquity imputed to him at the very frontiers of that country; the sin had to be taken away before he could cross the borders. Dwelling among the Midianites, with a Midianitish wife, he had neglected the command to circumcise his children, and thought it a small matter. We must walk in the light as God is in the light.

3. When I kept silence with regard to my sin, it preyed upon me inwardly, and I was forced to cry aloud with anguish. The man in whom sin reigns has a comparatively peaceful time of it; but the man who wishes to have the favor of God and carries hidden sin about with him, can have no peace.

4. Here we have an illustration of what it is

to walk in the light. Oh, this habit of self-justification, how it cheats the Christian of peace and joy and power and progress, and keeps him stunted and unfruitful!

6. The godly pray in time. They do not wait till God's time has gone by. (Prov. 1. 28.) In the time of the deluge they are found in the ark.

Epitome of News.

SATURDAY, June 20, 1868.

—A bill to provide that persons not members of any particular college at Oxford, may matriculate at the University there, is proposed to be introduced into Parliament.

—One of the clerical agents advertises the fact that his private list for May contains the unprecedented number of 100 Church livings for sale, at prices from 250*l.* to 25,000*l.*

—According to the Wiltshire papers the Earl of Cavan has been preaching to large congregations in the Congregational chapels in Warminster.

—*Overland Mail*: "A new African exploring expedition has been fitted out in Dublin, and will start in a few days. It has been organized by Capt. Faulkner, who first proposed it, and Capt. Norman, late of the 69th Regiment. Capt. Faulkner will also be accompanied by Capt. Casement, late of the 14th Regiment, Capt. Gubbins, late of the 56th Regiment, and Mr. Perrin, an engineer in the shipbuilding yard of Messrs. Walpole, Webb and Bewley. A pretty little steam yacht, ingeniously constructed, has been built for the party. It is intended to be used in pursuing the exploration of Lake Nyassa from the point where Dr. Livingstone was last heard of. The party will set out from Southampton on June 9 in the Union Company's Cape mail steamer for Natal, where they will charter a vessel to take them to the mouth of the Zambesi, and thence they will follow the track of the late expedition."

—The *Delhi Gazette*: "We hear from Indore that five men of H. M.'s 95th Regiment on detachment duty there, while out shooting, were expostulated with by some natives for killing pea fowl, and one of the soldiers shot one of the natives, severely injuring him; the case is under investigation by Colonel Meade."

—*Times of India*; Aden, 11th: "The Turkish Pacha, who has from the commencement been as courteous and obliging as the Commander-in-Chief could desire, has kindly agreed to leave a company of Turkish soldiers at Zoula till after the monsoon, as a guard over stores, sheds, railway &c., when the more valuable will be removed to Aden or Bombay. The Turks will be quartered in the European General Hospital at Zoula.

"A railway will, it is hoped, be laid down between Aden and Lahedj.

"The heat at Zoula and in Annesley Bay was intense, thermometer varying from 106 degrees to 110 degrees in the shade. Sand continued to blow in dense suffocating clouds across the Camp, rendering every one's existence positively miserable. Deaths from heat apoplexy were by no means unfrequent.

"You may have heard of the sad death of poor Dr. Nicolson. He was proceeding to England on sick certificate, as he suffered from an abscess on the liver. The *Indore* in which he embarked, got ashore on a reef in the Red Sea, where she remained five days, during which time Dr. Nicolson died. The *Indore* also carried Colonel Milward with Sir R. Napier's despatches to the Secretary of State for India and the Horse Guards regarding the capture of Magdala.

"Sir Robert Napier may be expected in Bombay about November next.

"Latest political news from the country around Magdala shews that Lasta is unsettled in the highest degree. It will be remembered that Ali Fario, the popular chief of Lasta, was released from chains at Magdala; he soon defeated and took prisoner Dejaz Mechecha, to whom Wakshum Gobazye had given the province, and proclaimed himself ruler once more."

—*Indian Public Opinion*, on the *Eurydice* tragedy: "The testimony as to the subsequent conduct of Captain Coles towards the brother, his reiterated assertion that 'that man must not reach Calcutta alive,' his instructions to the second mate to kill him, and to the steward to dose him with opium pills, although frequently given in that drunken state which rendered it possible that the crimnal was but barely conscious of what he was doing, all tend to support the presumption that he was conscious of the commission of a crime producing an ever present dread of vengeance. But it is for these after-acts alone that the arm of the law has reached him, and for this the punishment awarded by the two counts on which he was found guilty, is six months' rigorous imprisonment, and a fine of Rs. 500. For the poor murdered girl, there is no vengeance, nor if the evidence adduced is reliable, does the criminal appear to be one likely to meet retribution in the stings of conscience, for in his desire to make away with the injured brother, he appears to have been animated not only with a sense of self-preservation, but with the further incentive that he would then have the wife in his power as the sister had been. The brutality of the captain has its counterpart in the callousness of the officers and men, who didn't take much notice of what he said while in liquor. Altogether the whole narrative is revolting in the extreme, and should be a warning to intending passengers not to place themselves at the mercy of any but the commanders of regular passenger ships."

—Christ Church at Cheltenham is a proprietary Chapel. The *Church Times* says: "The churchwardens resolved to deduct 12s. 6d. per share from the dividend of the current and of next year for the purpose of cleaning and repairs. To this proposal three of the shareholders demurred, the Dean of Exeter, who is the absolute proprietor of two shares, but who holds eighteen as trustee; Miss Sykes, the owner of twelve; and Colonel Hume, the owner of one. On behalf of this little party—who certainly do not seem disposed 'to suffer and be still'—the Dean lifts up his voice, complaining that they had been promised a dividend from 6¼ to 6¾ per cent—there is no little oddity about these fractions—and that while that promise was unfulfilled, the churchwardens had no right to deduct a penny for any purpose, from the profits. Nor was this the whole of the very rev. gentleman's grievance. In the spirit of the famous Scotch philanthropist, who told his servants that if any victuals were left that were absolutely uneatable, they might give them to the poor, the churchwardens had allotted to the Sunday-school children certain seats where nobody could see or hear anything; and this is how the very rev. Dean treats that transaction:—

"'Every sitting made over to the Sunday-school children is the property of some proprietor, intended to convey some income. It is a part of the productive value of the church! [Always providing, we suppose, that it can be let.] I cannot conceive by what law of equity any church officer (one of whom is the proprietor's churchwarden) compromised the interest of the persons he is elected to represent!!'"

MONDAY,—June 22.

—The *Times of India* hears from Simla that the Abyssinian army is to get six months' batta.

—The Rev. Father Raphael, at Bettiah, reports a case of snake-bite, cured by alum-water drunk in large quantities.

—Fall of rain, up to Saturday, 15 inches.

—As already mentioned by us, the *Living Age* was burnt at sea in April, and a boat containing a portion of the crew reached Cochin on the 29th of the month. The remainder of the crew reached the Maldive islands in safety, were kindly treated, and arrived at Point de Galle, June 3rd.

—*Englishman*: "The Government of Bombay has been asked to enquire into the truth of some complaints preferred against the rule of the Gaekwar by certain of the residents of Baroda."

—*Indian Daily News*: "The disturbances in Keonjhur appear to be getting more and more serious. Troops have marched from Cuttack to Keonjhur, and it is said some mountain guns have been sent for. One redoubted police officer is reported to have lost all his baggage, which the rebels looted, even depriving the poor fellow of his clothes."

—*China Mail*: "The Che-heen of Shanghai has publicly invited detailed accounts of all persons who fell in the Taiping rebellion, in order that an authentic native account of the movement may be written. Mr. Cooper, the explorer, has reached the confines of Western China. He was within 5 days' journey of Thibet by last advice.

The rebels have retired from Tientsin; great uncertainty prevails as to their intentions.

A local rising is said to have broken out in Anhwey, owing to disputes between former occupants of land before the Taiping rebellion, and those who subsequently became possessed of it.

Consuls Winchester and Medhurst have visited Chinkiang to report on the desirability of keeping open or closing it as a Treaty Port. Result o their visit is not known.

The Chinese officials at Shanghai have prohibited native women from "aping foreigners in dressing their hair."

General Li is in much disfavour with the authorities, despite his alleged victories over the rebels. The recent movements of the latter do not seem to indicate that they have met with a very severe check.

A gentleman has arrived at Hongkong, deputed by the Commissioner of Emigration, to make enquries respecting coolie emigration from China certain parts of the West Indies."

TUESDAY,—June 23.

—The last Report of the Church Missionary Society, speaking of India, says: "A cyclone of educated thought has violently rent ancient creeds from their earthly anchorage. They are adrift like vessels torn from their moorings, and to the Christian Church is given the opportunity of pointing to that hope, which is as 'an anchor of the soul, sure and stedfast, and which entereth into that within the vail whither the forerunner, Jesus, is for us entered,' but if the opportunity be lost, the bewildered disciples of error must drift down the strong current to the wide ocean of infidelity.

"Can such an issue be permitted? The united voice of more than twenty native candidates for ordination, whose qualifications for the ministry have been announced within the last month, seems to answer in the negative; and it is for this great Society, sustained by a christian people who are 'wise and understanding,' only because they possess 'the Scriptures of truth,' emphatically to confirm this decision. If the Church at home can send forth men of power, men 'full of faith and of the Holy Ghost,' men who 'count all things but loss for the excellency of the knowledge of Christ Jesus the Lord,' then the defenders of error in India will be constrained to adopt, in reference to spiritual conflicts, the words of the great warrior of South India in reference to earthly battles, 'It is not what I see of the force of the English which I dread, but what I do not see.'"

—A writer in to-day's *Times of India* says that it is without justice that the Committee of the Bombay Education Society complain of the illiberality of Government. Out of 311 children in the Byculla School, only 143 are children of soldiers, while the contributions of Government are nearly twice those from all other sources.

—*Times of India*: "Where is the necessity of the Nizam's maintaining, over and above this splendid force (the Contingent,) a regular army of his own? Necessity there is, of course, none, and such being the case, one is naturally driven to conjecture that there must be some political object in organising it, which is known only to the Nizam and his advisers. It can hardly be a toy; if it were so, one would have good reason to doubt the sincerity of the complaints which were once made, on the score of our compelling the Nizam to maintain the Contingent. If he could not afford to pay for the Contingent, he certainly could not justly afford to keep up a force of his own nearly as large as the Contingent, on the revenue of a dwarfed Nizamate. Can it be that the Nizam intends, at some future period, when this force is complete in all its details, and its muster roll possibly more formidable than it is now, to suggest to the British Government that he is able to keep order in his dominions, without troubling us for soldiers for that purpose; that so far as he is concerned there is no further occasion for keeping up the Contingent, and that he would feel obliged, such being the case, by our handing back the Berars, which we administer in his name for the payment of the said Contingent? We merely ask the question—it is impossible for us to answer it. Unless some such scheme be entertained, we confess that the maintenance of the reformed troops is a riddle to us."

—The new Furlough Rules were passed by the Governor General's Council at Simla, on the 15th They go into immediate operation.

—*Times of India*; Paris: "I frequently observe that women utterly given over to the gods Luxury and Fashion, are on very good terms with the numerous priests who frequent the park Monceau; and that the latter have no dealings with the grimy Samaritans, nor have the Samaritans any sympathy with them. I have often, on the contrary, noticed avoidance and aversion. *Notre Dame la Romaine N'aime pas brebis sans laine.* It is a sad world, truly, for the shorn sheep, who get only the empty consolations of sacraments, hur-

riedly administered in extremis. All the spiritual food—the soothing words, the kindly glances, are reserved for the heavy fleeced merinos. Lambs of the merino breed are, too, so often confided to the guardianship of *abbes!* Had I counted the number of ecclesiastics I saw this evening only, walking with pupils of expectations from a financial point of view, it would sound incredible. Misses in their teens are generally accompanied by English governesses. The English governess is now to be found in nearly every wealthy household."

—Three native girls were killed by lightning near Bhewndy."

—*Friend of India*: "The Rev. James Long has at length published his long promised volume of Bengalee proverbs, illustrating native life and feeling. The present collection comprises two thousand proverbs, which have been selected from a much large number. Mr. Long has been engaged for many years in making this collection, in which he has been assisted by an intelligent Pundit, who placed many of the zenanas under contribution; for in Bengal, as in other countries, the women of the family retain a larger number of such household words in their memories, than any other class of the community. These proverbs are written in Bengalee, but they furnish such valuable illustrations of the intelligence and observation of the masses, that we are glad to see that the industrious author has been asked by the Royal Asiatic Society of London to prepare an English translation. We should also like to see familar collections published in other parts of India; as, like the old English ballads, they would throw considerable light upon the sentiments and aspirations of the masses, with respect to matters on which history has been generally silent. Moreover, in oriental countries the proverbs of a people are of special value to the moral religious teacher; as they may be taken as suitable texts with which the general community are already familiar, and would, like parables, furnish convenient vehicles for popular instruction."

Many years ago a good account of the Marathi proverbs was given in the *Oriental Christian Spectator*; and a few years ago, some excellent articles on the same subject were contributed to the *Times of India* by (we believe) the late Rev. Adam White.

—The *Moniteur* says there are 2,000,000,000 rats in France. Frenchmen are in a fearful minority, and may be said to exist there on sufference. The rats destroy property to the amount of 20,000,000 francs annually.

—*Pioneer*: "Government has sanctioned the establishment of a link of communication between the Jubbulpore and Nagpore lines of Railway by a daily bullock train of thirty vans. The primary object of this is the quicker despatch of troops. The contract is to last for three years, before which time the G. I. P. Railway will be completed. When not taken up for despatch of troops, the bullock train will be available for private baggage. This is a very great boon, and renders the journey home, via Bombay, of easy accomplishment—the great drawback to it hitherto having been the delay in getting one's baggage, and the more than probability of much of it being lost."

—22 out of 27 medical men consulted by Government, think that water is not deteriorated by aquatic plants growing in it. But the water should be drawn, from near the surface, not from the bottom. The question was started by the bad state of the Vehar water in 1865.

—*China Mail*: "A most interesting journey has, we understand, been made by a Roman Catholic Missionary which may afford a hint to other gentlemen who are desirous of doing a little in the way of exploration. Two years and a half ago he started from Canton for Shanghai; thence crossing Hupeh he reached Hunan and finally passed through Kwei-chow into Kwangsi. From Kwangsi he returned, in 40 days, to Canton, having found the old road which was known to exist but which has scarcely ever been gone over by foreign travellers."

—Mr. J. L. Warden, late of the Civil Service, has been appointed Acting Second Magistrate.

—The walls of Teheran are to be thrown down and replaced by boulevards.

—Religious services are now sometimes held in railway trains in America, the form of the carriages being well adapted. Mention is made of a recent service, 40 miles long.

—An American has found that sweet potatoes dried and then boiled for ¾ of an hour, may be preserved all the year round, and he says that the crop will pay better than cotton. The drying reduces the weight four-fifths.

WEDNESDAY,—JUNE 24.

—Two attempts have been made to blow up the wreck of the "St. Bernard" at the Madras Pier, but have completely failed. A third was to follow.

This vessel ran into the pier and knocked the middle portion out of it, leaving one half of it islanded in the sea.

—A writer in the *Delhi Gazette* on the Theory of the Rains: "True steam, or 'aqueous gas' as it might properly be called, is perfectly invisible, and dry to the touch, like many other gases, and only becomes damp to the feel, and visible, when partially condensed as mist, or cloud, as may be seen issuing from a kettle. Again, the atmosphere has the power of dissolving so to speak, a certain portion of this gas, and the hotter the air is the more of this gas it can take up. To illustrate this, return to the kettle; when boiling the steam escapes from the spout, and for a short distance it will be found to be invisible and dry, directly it begins to cool it becomes visible as a cloud of vapour and damp to the feel, then by degrees the air dissolves it and it again fades from our sight and perception. Now during the hot weather the air gets daily hotter from contact with the hot earth, in a like proportion its power of dissolving water increases, and it greedily sucks up all moisture, thus there is actually a great deal more water in the air during the hot weather than in the cold, but as the heat increases faster than the air can drink in moisture, it is continually thirsty, or as a labourer at home would term it, 'dry.' But this state of things cannot last for ever; as soon as the maximum of heat is attained, and the air has become saturated, then comes the reaction, and the rains.

"To explain the rain falling earlier in the hills, we must remember, first, that there is generally a current of air flowing up from the plains to the hills. Secondly, that when air ascends it also expands. Thirdly, that by expanding it loses a great deal of its heat, and in consequence cannot hold in solution so much 'aqueous gas.' Now when the air on the surface of the plains is thoroughly saturated at a temperature of say 98° and that portion of it nearest the hills is drawn up over the first range and sinks to 65° say, then all the extra water condenses like the steam of the aforesaid kettle, takes the form of that mist so delightful at a picnic, and eventually forms clouds and comes down in rain.

"The immediate cause of the commencement of the rains may perhaps be explained by some one better posted up in these things than I am, but it is easy to understand that when once the atmosphere is thoroughly saturated with 'aqueous gas,' and anything occurs to cool any portion of it, rain must ensue. As however steam fills an immense space compared with its equivalent of water (about 1800 times,) it follows that a fall of rain must cause a partial vacuum, which again by drawing in air extends its influence far around, causing a fall of the barometer, an expansion of the air, and a formation of cloud, also high winds rushing in from all sides, and by its cooling effects it induces more rain. Thus a fall of rain is infectious and when once set going in air that has been well heated and saturated it spreads rapidly."

THURSDAY,—JUNE 25.

—A Secunderabad correspondent of the *Times of India*, describing what took place when Mr. Saunders, the Resident, went to present his credentials to the Nizam says: "The passage of the gateway having been carried thus, by force of arms, legs, and spurs, the disordered array of British officers concentrated themselves at the bottom of a low flight of steps, in a dirty looking room, at the top of which the Durbar was to be held. Here commenced the arduous process of pulling off their boots. It is no joke for officers in 'review order' to have to perform this operation, before a number of spectators, in open daylight, and with nothing to sit down upon. The desperation of some who had managed to get one off, and were hopping about on the gravel tugging apoplectically at the other, may be almost better conceived than described."

It is high time this ignoble nonsense were put a stop to.

—The *Alicia*, with coal from London, was lost at the entrance of Kurrachee harbour. The *Times of India* says: "She was steering for the entrance when she ran so far in shore that the pilot on being taken on board declined to take charge of the vessel, but gave the captain such assistance as he could. In trying to wear the *Alicia* shipped a tremendous sea, which stove in the main hatch and left four or five feet of water in the hold, and as she was becoming unmanagable it was found that the only thing to be done was to try and save the lives of the crew by running her on shore. Accordingly, between four and five o'clock she struck on shore; very high waves were running at the time, which swept the vessel with so much force that she rapidly began to break up. Two life-boats, one under the command of Captain Giles, I. N., Master Attendant of the port, and the other in charge of Mr. Pilot Mason, put out to sea, accompanied by the steamer *Camel* for the purpose of rescuing the crew; the way in which the life-boats were commanded is spoken of in the highest terms. Captain Giles' boat was swamped, and the whole of the crew left struggling in the water, but they managed to get the boat righted and to reach the wreck, when by the united exertions of the two boats the whole of the *Alicia's* crew were saved."

FRIDAY—JUNE 26.

—The *Transvaal Argus* says: "The first party of gold-diggers, nine in number, left Potchefstroom on Weduesday last, the 11th inst. Should these diggers be successful in opening up the gold-fields, the 11th March will become a red-letter day for the Transvaal Republic. The diggers hoisted three flages on the buckwagon which carried their stores, namely, the Transvaal, the British Ensign, and a flag bearing the inscription, *Nil desperandum.*"

—Mr. A. T. Crawford has been reappointed Municipal Commissioner, and Dr. Hewlett, Health Officer, for Bombay, for the next three years.

—H. E. the Governor held a Levee on Tuesday in Poona.

—The enormous crowds who have flocked this summer to Pooree, to pay a devotional visit to the shrine of Juggernath, have (writes the Englishman) caused the price of provisions to rise to almost famine prices. Cholera, which first made its appearace amongst the pilgrims, has begun to spread over the station. The Government have issued a notification in the "Gazette" warning the people against visiting the shrine, but as few of the pilgrim class read the official paper, some more general and more efficient means of deterring the would-be pilgrims from carrying out their object should be adopted.

—Mr. Medlicott's report on the geological formation and character of the Garrow Hills dispels the illusion of coal-mines being profitably worked there.

—Deaths last week, 337. By small-pox 45.

—The Str. *Shahzada*, Bombay to Calcutta, has gone ashore near Chittagong

—There have been 43 arrivals from Annesley Bay since last Friday.

—*Times of India*; Simla: "There has been ordered the construction of a line of telegraph, in prolongation of that along the line of the G. I. P. Railway through the Nursingpore and Nurbudda valleys to Jubbulpore, where it will be 'tailed on' to the line from Calcutta to the latter place. There will thus be no less than three separate and independent lines between Calcutta and Bombay, viz., that *via* Agra, that *via* Madras, and that *via* Jubbulpore."

—A case involving charges of forgery and perjury against the Rev. G. DeSilva, Roman Catholic priest at Mahim, and his church-wardens, has been commenced in the High Court. Sir Joseph Arnould 'said it was a great pity the case could not be settled in some other way than by the intervention of the Court; for it would be a very scandalous case for one party or the other. It was a very lamentable matter, for if the plaintiff's case was proved, nothing could be more disgraceful to the defendants. On the other hand if it was a false story and charges had been falsely made against the defendants nothing could be worse as against the plaintiff.'

—*Bombay Gazette*: "The knife with which the Mussulman stabbed his wife at Mahim on Saturday last has not yet been recovered. The prisoner was apprehended in the verandah of a house in the Bhendy Bazaar road while asleep, and his whole body was then covered with blood. He at once admitted to the policeman who arrested him that he intended to murder his wife but fortunately she is yet surviving. The unfortunate woman who is about fifteen years of age, still lies in a precarious state in the Jamsetjee Hospital."

—Local items of the week: A Native milkman died from an overdose of opium; a calassee died from excessive drinking; a shed in the Dockyard

fell upon 25 men, killing 3 and injuring 6 others; a Parsee was stabbed by Shaw, a sailor, who has been arrested; A Mussulman, stabbed his wife, Ameen Sah, inflicting 22 wounds; Visram Madhowjee, accidentally drowned in a well; Joseph Warren stabbed Chandbae, his mistress, and thrust her into the street; another Mussalman stabbed his wife; a goldsmith poisoned himself with arsenic; a Parsee drowned himself, in a well.

—*Indian Churchman*: "We have heard, on very good authority, (?) that the Bishop of Bombay has practically resigned, though the circumstance is kept as quiet as possible."

—We learn from the same that the following words are to be found on the tombstone of one who was drowned while out pleasuring on the Lord's Day: "Even though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me."

—The English Mail of June 5th arrived this morning. *Overland Mail*: "All other lions will be reduced to the dimensions of puppy-dogs when Napier himself arrives. Perhaps he is at this time the most popular man among all the millions of her Majesty's subjects in all parts of the world—and when he arrives he is sure to have an ovation. It is to be hoped that he will make his appearance before the session is over, and London empties itself out into the rural districts."

"The Italian papers mentioned that a violent quarrel took place last week at Rome between the Zouaves and the native troops on one side and the Antibes Legionaries on the other. The conflict broke out in the barrack of Castro Pretorio. The Legionaries, who are reported to have raised the cry of 'Vive Garibaldi!' had several men wounded. In order to avert such collisions in future, the soldiers of different nationalities—French, Belgians, Dutch, &c.—have, as far as possible, been placed in separate quarters."

"Active preparations for a general election are now being made throughout the country."

"Mr. Bright has been on a visit to Liverpool, and has made one or two political speeches there."

"Mr. Sullivan, of the Dublin *Weekly News*, has been released from prison."

"Mr. Leonard Edmunds' case has been decided against him on the main issue, but he has been absolved from the imputation of fraud."

"Dr. Macleod's report on the result of his mission to India came before the Established Assembly on May 29 It is said to have been "in every way a remarkable production, and distinguished for the broad catholicity of its views.'"

"The Philadelphia correspondent of the *Times*, writing on May 18, describes the scene at Washington, on the day when the Senate divided upon the 11th article. He says:—

"'This 11th Article is the one which was framed by Thaddeus Stevens, and was added to the others some days after their adoption by the House. At that time it was thought that this Article would jeopardise the case, but, strangely enough, it ultimately proved to be the only one upon which the impeachers hoped for conviction. The clerk read this Article, the roll was called, and each senator, as his name was announced, stood up in his place, and the Chief-Justice, also standing, asked him the question, 'Mr. Senator, how say you? Is the respondent, Andrew Johnson, President of the United States, guilty or not guilty of a high misdemeanour as charged in the Article?' To this the senator answered 'Guilty' or 'Not guilty.' The vote resulted in thirty-five for conviction and nineteen for acquittal, there being fifty-four votes, a full Senate. Vice-President Wade voted, but it did no good, and the impeachers lacking one of the requisite two-thirds, thirty-six, the President was acquitted. For conviction, all the votes were Republican; for acquittal there were seven Republicans and twelve Democrats."

TELEGRAPHIC NEWS.

London, June 13th. In yesterday's sitting of the House of Commons, Sir Stafford Northcote, replying to Mr. Smollett requested impediment (? said he had requested immediate) steps should be taken to discontinue the Bombay Agency of the Bank of Bengal. —The Boundary Bill has passed according to the recommendation of the Select Committee, whereby the boundaries of 15 of the principal boroughs remain unaltered.—Government has introduced a Bill to accelerate registration, whereby the new Parliament will assemble at the beginning of December next.—The assassination of the Prince of Servia was not political. A provisional Government has been formed, and the country remains tranquil.—Sir James Brooke, Rajah of Sarawak, is dead.—The Report of the Committee of the Indian Council appointed by Sir Stafford Northcote to consider the proposed improvements in the Government of India, has been issued. It is dated November, 1867.—Sir Bartle Frere and Mr. William Arbuthnot dissenting, the Council recommend that Bengal should remain under a Lieutenant Governor without a Council, and that Calcutta should be placed entirely under the Governor General. They are further of opinion that one legislature at Calcutta is sufficient. The maintenance of Calcutta as the seat of Government is recommended, and the periodical transfer of the Supreme Government is considered injurious to the public interests.

16th.—The Irish Reform Bill has been adopted, with the exception of the redistribution clauses which have been postponed, Government promising to reconsider the question.—The Government of India Bills were read a second time last night, after a few remarks by Mr. Ayrton and Colonel Sykes.—The Registration Bills were also read a second time and referred to a Select Committee. —The Queen has appointed Mr. Charles Perry Hobhouse a Judge in the High Court at Calcutta. —The assassination of Prince Michael of Servia originated in conspiracy.—Numerous arrests have since taken place.

17th.—A messenger has been sent to bring King Theodore's son to England, by the special desire of the Queen.—Sir Robert Napier's long-expected despatches have been published.—A debate took place in the House of Commons yesterday upon the discontent expressed by the people of Nova Scotia with the new Confederation. A motion of Mr. Bright for the appointment of a Committee of Enquiry was rejected.

18th.—The Report of the Commission to enquire into the French Military Budget has been issued. It contains assurances of a pacific character.—The French Chambers have passed the Bill for the increased postal service to India and China.

19th.—Sir Robert Napier, General Sir C. W. D. Staveley, and Consul Cameron arrived at Suez yesterday.—Sir Stafford Northcote has announced that in accordance with the recommendation of Sir R. Napier an allowance of 6 months' batta will be granted to the troops employed in Abyssinia.—The Common Council of the City of London yesterday voted Sir Robert Napier the freedom of the City, and a sword of the value of two hundred guineas. —The Irish Reform Bill has passed, Government withdrawing the redistribution clauses.

20th.—In the House of Lords yesterday Lord Ellenborough called attention to the approaching return of the troops from Abyssinia and suggested that a reception with military honours should be given them. The Earl of Malmesbury and the Duke of Cambridge urged the absence of any precedent for such a step and the incovenience it would occasion. The Duke therefore declined to give any promise to carry out the suggestion of the Earl of Ellenborough.—In the House of Commons Sir Stafford Northcote introduced a Bill to enable the commission appointed to enquire into the affairs of the Bank of Bombay to examine witnesses on oath. —In answer to a deputation, Sir Stafford Northcote has promised to confer with the Treasury and Post Office authorities relative to the increased postage to India.

22nd.—Her Majesty the Queen reviewed the Volunteers at Windsor on Saturday. 26,000 men were present.—Sir Robert Napier with Theodore's son leaves Alexandria for England to-day.—The German Parliament has been closed.—A loan of 25,000,000 Thalers has been voted to develope the Federal Navy.—The Bombay Mail of the 26th ult. was delivered in London to-day.

23rd.—In the House of Commons last evening, the Committee on the Government of India Amendment Bill had a preliminary discussion on the working of the Indian Council, and fears were expressed by certain members of over-interference with the Supreme Government. Sir Stafford Northcote gave an explanation in reply to these observations, but admitted that the executive Government should be conducted in India. He nevertheless maintained that it was necessary to exercise control here, in London.—Sir Stafford in conclusion assured the House that the Council had shown no disposition to unduly interfere in the details of administration. —Mr. Ayrton then moved an amendment to enable two members of the Indian Council to retire annually, but on a division it was rejected by 145 against 105 votes.—Sir Stafford Northcote agreed to an amendment for shortening the tenure of office of members to ten years, and assented to a proposal that retired members should be eligible for re-election provided they had subsequently resided two years in India.—Clause of the Bill was finally adopted.—The *Rangoon*, with the outward Indian mails of the 12th inst., left Suez for Bombay at 7 P.M., on the 20th inst., (23 hours before the contract time).

Washington, June 11th.—The nomination of Mr. Reverdy Johnstone as American Minister at the Court of St. James has been unanimously confirmed by the Senate.

20th.—Congress has passed the Bill admitting Arkansas into the Union, over the veto of President Johnson.

Miscellany.

—Report of the Basel Missionary Society *Mangalore*:—The head of the family was called Puttappa, of the Malaver caste. The dignity of chief or head-man of the caste is hereditary in his family; and his father had succeeded to the office. The latter was involved in a lawsuit with a Brahmin, by which, though he won it he lost a large portion of the wealth of the family, but obtained emancipation from the Brahmin's claims. He had his only son Puttappa somewhat educated according to the Hindu style, and he devoted himself to the Jnana, (science), which is equivalent to Pantheism with those people. About five years ago a tract of ours on Caste fell into his hands and was diligently read. From this time he felt strengthened in his rejection of caste and idolatry, and occasionally gave utterance to his conviction. He was seeking something which would give his soul full satisfaction; and by and bye the idea dawned upon him, that Christianity was the true religion. About that time he heard that a Brahmin in Mangalore had previously become a Christian, and was now living at that place as a Missionary. Accordingly he set out for Mangalore to see that man (Mr. Kaundinya); but on hearing that he was absent, he became dispirited and returned home, not, however, without bringing with him a new tract "On Religion," which he had bought in the Mission-shop. But his relaties, when they heard him speak of becoming a Christian, thought him to be mad, confined him, and put his feet in the stocks. After having regained his liberty, he went to Mangalore again; but though he was shown the way to the Missionaries, his courage failed, and agitated by a strange fear, he left the place to return home, without having seen any of them. On his way back he went into the house of a Mussulman to find an apparatus for smoking hemp. Here he became talkative and began to expose his dislike for caste and idolatry. On the morrow he was induced to eat with them, and was taught by them that Mohammedanism was the religion he had hitherto sought. He spent some days amongst them without finding peace, and then fell into the snares of Roman Catholics. But when he entered their church and saw the multitude of their images, which many were worshipping, he thought there is idolatry again, and turned away with detestation, protesting Mohammedanism was better than that. He was then publicly taken by his Mussulman friends to their mosque at Mangalore and received the name of Abdul Kader. Some time later he was actually circumcised. But though the Mussulmans did their best to cheer him, the uneasiness of his heart remained unabated. For he had not found what he sought. Afterwards he paid a visit to his native village, but was not allowed to see his wife and child. Dispirited thereby, he went to Kasargode and entered the police service. But when after three months, on another visit to his village, first his son and then his wife consented to eat and live with him, (though they became outcasts thereby; he left the police service again and lived as a Mohammedan by name, but was inwardly more and more strengthened by appropriating and reading fresh supplies of Christian tracts. Nor did this state of his feelings remain hidden from his co-religionists, who persuaded him, that the Protestant Missionaries never admit Mohammedans to their religion, on the ground that they cannot be trusted, but always turn back again. Thereby he was deterred from taking any further step, but tried thenceforth to obtain the peace of his soul by a closer adherence to the precepts of his adopted religion. Thus he attended the mosque more frequently. But all was in vain. The incessant disquietude and the insatiable

yearning of his heart could not escape the observation of some of his heathen relatives; one of these persuaded and encouraged him to make another attempt to see Mr. Kaundinya; for he was a Mohammedan, he said, already lost to them, and they could only rejoice, if he should turn a Christian at last. But Puttappa again failed to find Mr. Kaundinya at home. His mind, however, was now made up; and at length, by the help of his relative, an interview in Mangalore was effected, and was followed by a visit of Mr. Kaundinya to his house in Ravaneshwara, the despatch of two catechists to instruct him and his family in the Christian religion, and preach the Gospel to his countrymen. At once he gave up his old passion of smoking hemp, joyfully imbibed the Gospel of peace, and rapidly acquired a correct and clear knowledge of God's plan of salvation. Now he had found, what he had so long sought; and at length after six months of preparation the longed for day came, when he with his wife, his grown up son, and his newly born infant were solemnly baptized by Mr. Kaundinya into the death of Christ and made members of His body. This joyful event happened on the 10th of November.

Moolky: Two years back one or two famlies in the out-station, Santoor, had publicly thrown away the shackles of heathenism and were anxiously waiting for baptism. But it could not at that time be administered to them, as the paucity of labourers rendered a regular preparatory instruction impracticable at so distant a place. Meantime they have wonderfully stood the test, in suffering a great amount of persecution and temptation without wavering. Now at length in the last year, as soon as a new catechist was available, the cheering and blessed work among those dear well-tried people was allotted to him; and after Mr. Männer himself had managed to spend some time in their midst, they at last received the longed-for seal of their faith on the 25th of August in that same Bhuta-room, where the foreman of the little band had done sacerdotal service to the idol in the days of his ignorance, and which had been transformed into a place of Christian worship during the past two years.

Oodapy.—A candidate for baptism at Utchila, withdrawing from the stern opposition of his relatives settled down at *Kattupady*, near Oodapy, where he likewise had relations. His appearance at first roused the same excitement and opposition against him at the new place; after some months of patient endurance, however, he succeeded, by the wonderful grace of God, in gaining his opponents over to his side, so much so that now 26 persons have presented themselves as candidates for baptism, and are under Christian instruction, a former Bhuta or demon-temple, the property of some of the people serving the Missionary as an abode and place of worship.

Bettigherry: The *out-station* Shagotee is still a highly interesting and promising place, where an *unbaptized congregation* of from 30 to 40 members have for a number of years been in the habit of gathering together in a Hanuman temple every evening, and particularly during the Lord's days, to read the Scriptures and pray to the true God. Two years ago the leader of this party took courage to receive baptism, and was in the last year followed by three other members, a father and his two sons. Thenceforth the baptized and unbaptized members were united in prayer without any distinction in the same memorable temple, till the Mission built a *school-house*, whereupon the meeting was transferred to this more congenial locality.

Gooledgood.—We are happy to state, that the wound inflicted on the congregation by the rebellion and secession of a number of church-members two or three years ago, may now be regarded as *healed*. Many of the seceders had come to their senses again a year ago and *pleaded for readmittance* into the church, which was then granted to some of them. Now during the last year four others of those misguided people returned with repenting hearts, being joined by the Roman Catholic wife of one of them, who was solemnly received into the Protestant Church, whilst the *Jesuit Padre*, who had at the request of the rebels undertaken a rival Mission, appears to have more and more found the place, where the people are so well acquainted with the Bible, too hot for him. Several months ago he retired from this, and is now residing at Dharwar again. Moreover, the congregation has received another *accession by the baptism of 4 adults*, some of whom are most promising. All this may well be taken as another sign of God's favour assuring us, that in future also He will not disown our work, but gloriously carry it on to victory.

We can scarcely refrain from mentioning another most touching incident, which occurred on his (Mr. Thumm's) first preaching tour at *Illacall*, He writes on it as follows:

"One evening in passing by a Matha (Hindu convent), I was requested to enter. Not willing to be prevented from preaching in the Bazaar to which I was going, I promised to look in on my return. But on their urging me, I at last consented. When I entered into the inner court-yard, I found myself in an assembly of more than 150 men, who courteously greeted me and led me into a hall, where they offered me a chair. Suddenly a small table was placed before me with a book on it; and how great was my astonishment, when I saw the whole of the Canarese Bible, of the large size, lying before me. On opening it I learned from a German inscription on the first page that it had been bought from our dear brother, J. Müller, late of Hoobly, on the 15th of December 1862. Never had I had such an opportunity, nor had I ever been requested in such an energetic way to preach Christ. I did so with great joy, asking Him to put the right words in my mouth, that I might be enabled to glorify His great name. I preached from Acts 4, 12—"Neither is there salvation in any other; for there is none other name under heaven" etc. When I had concluded, several questions were asked by the people; one of which was: Whether I could prove from the Bible, that we were really commanded to make all men Christians. I answered,—the passage read and explained before, might justly be taken as proof; but I would show them another proof still more direct, namely, Matt. 28, 18—20; which passage was acknowledged by the man who had put the question (the proprietor of the Matha) as being quite to the point. Meanwhile, my travelling companions, viz: the catechist and several churchmembers, who were accompanying me of their own accord, had entered, and two of them addressed the assembly in short speeches. It was after nightfall, when we returned to our tent, thanking the Lord for this excellent opportunity of proclaiming His name. and praying for a gracious shower upon the seed sown to make it fruitful."

Calicut: Mr. Schauffler's difficulty was enhanced by internal storms breaking out in the second half of the year (shortly before Mr. Fritz's departure), and shaking the whole congregation to its foundations. The apparent occasion of it was an accusation of adultery made to the presbytery against the weaving maistry. The complaint appeared to have been taken advantage of, if not originated by party hatred, and was at length dismissed by the presbytery as unproved. The ill-feeling was now turned against the latter, and especially against Mr. Schauffler, who was accused of partiality. The counter-party brought the case before the magistrate, who, however, dismissed it as being unfounded, though they had spared no expense, nor had they shrunk from using every means, even oaths, evidently false, thereby bringing disgrace upon the holy name they profess, before heathens and Mohammedans. Nor had an appeal to the English Judge any other result, than a confirmation of the presbytery's verdict. By this sad history, which does not yet appear to be at an end the thoughts of many hearts have been revealed in a fearful way. May the Lord give them repentance, and deliver us from the wicked!

—Report of the American U. P. Mission in Egypt: In *Cairo* the work has been continued in all its different departments. Rev. Dr. Barnett is the virtual pastor of the native church, and encouraging accessions have been made at the different communions. The schools, both boys' and girls', in the Mission House, and the girls' school in Hart-Sakheen, and in the Coptic quarter, have had their usual course, with a good corps of native teachers and assistants. The press, contributed to the mission by the Maharajah Dhuleep Singh, and under the efficient care of Mr. David Strang, has done much to disseminate truth and light. The book depot has been constantly open for the spread of Bibles and religious books, and has often been the place of most useful discussions and statements of gospel truths.

In the *Fayoum*, in the valley of the Nile, a good work has been constantly carried on during the year by the Rev. Mr. and Mrs. Harvey and Rev. S. C. Ewing. The word has happily taken effect in many cases. A church has been partially organized of several persons who gave good evidence of having passed from death unto life, and the ordinance of the Lord's Supper has been dispensed. Many more are inquiring.

In *Osioot*, as the Rev. Mr. Hogg had been compelled to leave for a season, Rev. Dr. Barnett, and subsequently Rev. Mr. Currie, continued to prosecute the work. Gratifying results have followed. Several persons have declared their faith in Christ, and after suitable instructions, have publicly professed his name and sat down at his table. The Rev. Mr. Hogg having returned to Egypt from Scotland and England, where his health was greatly improved, and where he also did much service to our missionary cause by laying it before the Christian people there, he has been placed in Osioot again, and is devoting himself specially under the direction of the Presbytery to the training of theological students. Thirteen very promising men are thus on their way to the gospel ministry. In the vicinity of Osioot there are several villages where the gospel is diligently made known by colporteurs and readers sent out by the mission. For the Theogical school in Osioot Mr. Hogg raised in Great Britain about $2,500 in gold.

At *Ghous*, a large town much further up the Nile, a remarkable work has been carried on during the year, resulting in the organization of a church with twenty-five members at the first communion, and several others anxiously inquiring. The newly organized church have called for their pastor a native teacher who had long enjoyed the highest training of the Coptic Church, and having been for several years past under the theological instruction of the Presbytery, was ordained a few months since to the ministry, and having accepted the call will shortly be settled in this place, the first evangelical native pastor in Egypt in modern times.

The accounts of our mission in Egypt are every way encouraging. In this report we have mentioned only the prominent places. At Mansoura and numerous other points the field is white for the harvest, and it is believed with continued labour and the divine blessing multitudes of immortal souls may be early gathered in.

—The *Athenæum*, in a notice of Dr. S. Davidson's Introduction to the Study of the New Testament, has the following remarks: "We now make a few remarks on the character of the *criticism* by which the German mind creates and determines objections. We find accumulations, by the page and the volume, of arguments which are good only against a physical theory. Such a theory is meant for a *saver*—as they used to say—of all phenomena: it must produce them all as necessary consequences. Every book, every chapter, every verse, must be capable of *explanation*—or out it goes. Chapter xvi. of the Epistle to the Romans is spurious. It contains a list of persons who are to be saluted in Paul's name. 'It is true that there was considerable intercourse betweenthe metropopolis and the provinces, and that he had known several of the individuals in Asia Minor; but these circumstances are insufficient to account for the long list of those saluted by name, a list which shows obvious desire on the part of the writer to bring the apostle into close friendship with many of the persons named, and to enumerate their meritorious services to him.' That the apostle may have had more acqaintances than the critic knew of, is an explanation which *we* think worthy of attention as 'historically probable.'

"Paul made repeated journeys to Jerusalem: some are 'satisfactorily explained,' others not. This is against the Acts of the Apostles. Could Paul have had more occasion to go to Jerusalem than the critic knew of? The critic thinks not. But though it is unlawful for an apostle to have acquaintances, or to make journeys, which a critic shall not be able to verify, still more is it prohibited to allude to any known circumstances. 'Apocryphal authors, who personate another, generally take occasion to throw in characteristic personal traits of him in whose name they write.' So as the Second Epistle of Peter represents the author to have been present at the Transfiguration, we know what to think of that writing.

"There are two classes of circumstances which, being connected with the reputed author of a book, cannot be mentioned without suspicion of 'unauthenticity': first, those which are not known to the critic; secondly, those which are The first want explanation; the second are suspiciously capable of it. As to facts, they did not happen unless we can now see that they were wanted.' The miracle which occurred while Paul and Silas were in prison was 'uncalled for,' because the magistrates released the pair in the morning. By whom was it uncalled for? By the critic. It would be sufficient answer to ask how the critic could call for a miracle 1,800 years before he was born. The particulars of this mira-

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cle cannot be 'historical.' How could an earthquake have shaken the fetters off all the prisoners? May we not as well ask how the multiplication of the loaves could bring about the multiplication of the fishes? The answer would be that the two phenomena are not cause and effect, but concurrent parts of one miraculous event. It is a very common feature of the methods before us to comment upon a narrative taken as miraculous, and while admitting, by hypothesis at least, the miraculous nature of one part, to bring the difficulty of natural explanation against the other. We are much reminded of the remark of the Devonshire farmer after the sermon:—'I go with parson in every point but one: I cannot believe that about being burned in fire and brimstone to all eternity; I don't think any constitution could stand it.'

"The community of goods described in the Acts is 'ideal.' And why? 'A small part of the people only could have done so. The author gives an enthusiastic view of these early Christians, some of whom may probably have acted as is described, under the influence of fanatical notions about the immediate establishment of the divine kingdom on earth.' Are we not right in saying that the critic of the New Testament behaves in a manner which would not be tolerated in any other history?

"When wanted, the commission of forgery is based upon a wholesale hypothesis;—

"'Early Christian writers often wrote in the names of others, with good motives. To brand them as forgers is to do them injustice. It was not a profane and daring imposture for one to personate an apostle and compose a letter in his name. Far from it. To do so was considered right and proper. The thing was common; so that contemporaries could not brand as infamous what they approved of. While, therefore, we admit that there was no probable motive for *a forgery*, neither personal ambition nor ecclesiastical claims, the author had a motive for writing the letter which satisfied his own mind—one that was approved by fellow Christians of his time. By personating an apostle he hoped to give currency to his [the forger's] exhortations, and make them productive of beneficial results. The means were thought harmless; the end desirable. If these remarks be just, they neutralize the arguments founded on forgers being careful not to overthrow their own fabrics by falling into inconsistencies. The fact that they were not scrupulously solicitous about preserving their assumed identity shows an unconsciousness of wrong-doing in the matter, and the knowledge of an uncritical credulity in the minds of professing Christians generally.'

"Here is a large amount of positive historical assertions about habits, principles, practices, and motives. Where the proof of it is to be found we do not know; and no reference is given Granting it true, we are to believe that the early Christians, when they came into the light of the purest system of morality which had ever been given, and which, it is admitted, came in some sense or other direct from God himself, began to fall into practices which can only not be described as rascally frauds because they had lost the knowledge of right and wrong which was common to the mass of the heathen world. Converts are often satirized as persons who have put off the old religion and forgotten to take up the new one: something of this sort must have happened to the early Christians, if they deserve the character now given of them. Observe, to forge a book in another's name was not the unsanctioned act of a few misguided and impulsive enthusiasts: 'to do so was considered right and proper.' If this be true, *actum est de fide* in nineteen reflecting minds out of twenty. For it will be found difficult to believe in the facts stated by persons living in a community which considered pious fraud as right and proper, and who used forged names to deceive a sect of admitted credulity. If German criticism employ this principle no further than to unhook the books from their authors, that full play may be given to the right of rejection, it is of especial grace and favour. The process might be carried to the utter annihilation of all Christian record: and the existence of Jesus might be left wholly dependent upon a passage in Tacitus."

—The Rev. Albert Barnes, the Commentator, is threatened with blindness. He is aged 70. The following is a letter from him, published in an American paper:

"I am not as yet afflicted with total blindness, and I still *hope* that I may be saved from that great calamity, though there are alarming indications, increasing rather than diminishing, that if I live much longer, I shall be; and that I may end my course, as not a few do—as a blind old man. Perhaps it will make the exceeding splendor of heaven, if I am permitted to behold it, more glorious to my view.

"My son, as I told you, reads to me, but that leaves many hours heavy and unoccupied. I have, however, much to interest me in my garden, (Eden's Bank—his summer home.) Now that I have not anything to employ myself about, I am endeavoring to put my grounds in a better and more tasteful order than they have been heretofore. At least a very innocent employment and a means of grace. Why not? A man ought to be the better for seeing the works of God all around him, and by seeing those works developed under the operation of his own hands.

"Those who have seen "Eden's Bank" can scarcely conceive it possible. No man can make a flower bloom, but one may be an instrument of causing one to bloom, where otherwise there would be none, and thus bring out, so to speak, a new manifestation of the power, the skill and goodness of God.

"When I received your letter I had just returned from a 'residence' in the Dominion of Canada, where I had gone to secure a copyright of my Notes on the Psalms, in England. I had ample opportunity to understand the capabilities of that climate in regard to temperature, for they all said, that this has been the coldest winter that had ever been known in Canada."

"The first volume of this work has been published in London, and will be issued with all convenient despatch in this country. This completes my work on the bible,—a work which has occupied my leisure hours for forty years—which has been to me an unfailing source of enjoyment, and which has met with a degree of success which I never expected or hoped for. The mere result of Sovereign goodness and grace."

PASSENGERS ARRIVED.

Per *Carnatic* 19th:

From Southampton.—Mr. H. Kruse, Mr. J. Eakins, Mr. F. Freeborough, Mr. and Mrs. Cummins, and 3 children, Captain and Mrs. Ritchie, Miss Warneford, Mr. Jesse, Mr. Condor, Mr. D. McKay, Mr. T. Oxford.

From Marseilles.—Captain Finch.

From Suez.—Mr. R. Andrews, Mr. Pratt.

From Aden.—Brigadier Gen. Llorento, Lieut.-Col. Count Miravol.

PASSENGERS SAILED.

Per *Krishna*, 21st:

Mr. and Mrs. Denton and four childern, Mr. and Mrs. Stretton and two children, Mr. Cambell, Mr. Branham, Mr. White, Mr. Housden, Mr. Clarke, Mr. Robert Scott, Mr, Lewis and child, Miss Lloyd, Rabi Isaac of Jerusalem, Mr. Garlie, Mr. Fernley, Mr. Hemmingway, Mr. Reid, Mr. Slater, Mr. Morton, Mr. Thompson, Cap. Le Messurer, R.A., Mr. Malcolm McCullom, Capt. Beck, and Mr. James Robson.

Per *Golconda*, 23rd:

For Southampton.—Mrs. Loch and 3 children, Colonel and Mrs. Dunsterville and infant, Mrs. Champion and 5 children, Mr. G. Mclure, Mr. and Mrs. Thomas and child, Lieutenant H. W. Rudkind, 85th Regiment, Captain and Mrs. Burne and child, Lieutenant J. D. Rogers, Lieutenant Blowers, Ensign Kelly, Mrs. Robinson, Mrs. Scott, Miss Scott and 6 children, Mr. Tetlow, Mr. and Mrs. W. Morris, Mr. and Mrs. R. Morris, and Mr. Binks.—Second class—Mr. and Mrs. Punchard, and Mr. J. Young.

For Marseilles—Lieutenant Colonel D. J. Kinloch, R. A., Mr. J. W. Gardiner, Mr. and Mrs. Tremearne, Mr. and Mrs. Monckton, Mr. J. Henderson, Mr. W. Turner, Major Pearson, Rev. G. Hankinson, Mrs. Worsley, Mrs. Roberts, Miss Roberts and 2 children, and European servant, Mr. and Mrs. Macafee and 2 children, and Mr. Barnes.

For Suez.—Second class—Mr. G. Peterson.

DOMESTIC OCCURRENCES.

BIRTH.

TAYLOR—May 27th, at Dollar, near Stirling, the wife of Andrew Taylor Esq., of a daughter.

DEATHS.

HARDING.—At Liverpool, May,—aged 15 months, John, only son of Rev. C. Harding of Sholapore.

BAYLIE—June 12th, at Bombay, Charles S. Baylie, Esq., late Assistant Engineer, G. I. P. Railway, aged 38 years.

SERLE—June 20th, at Poona, Edward Gambier Serle, Lieut. H. M.'s 46th Regiment, aged 23 years.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Just received:

	Rs.	as.
Annals of a Quiet Neighbourhood, by Geo., Macdonald	3	12
Life of Hugh Stowell, Marsden	7	0
Christian Life in the Camp, (Memoir of Dr. Macbeth)	2	13
The Star out of Jacob, by the author of Wide, Wide World	2	3
Ashworth's Strange Tales, in packets 9as. and	0	11
The Portable Commentary, Jameson, Brown and Fawcett, 2 vols.	9	6
The 2nd vol. containing N. T. portion, by Brown and Fawcett, separate	4	11
Guthrie's Man and the Gospel	2	3
Man's Renewal, Austin Phelps	1	9
Sermons from the Studio	4	11
Weaver's Hymns, the dozen	0	10
The Parables of our Lord, Bowidillon	2	0
Conversion of St. Paul, Littleton, with Essay by Rogers	1	12
Jacques Bonneval	1	8

Depository, Verge of the Esplanade.

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Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois' in connection with the School held in the Freemasons, Hall, Mazagon. A large house with extensive ground and ample accomodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received, and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches and rising to the Matriculation Standard of the University of Bombay. The Home-studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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Printed and published for the Proprietors, by JAMES PEARSE, Manager, at the ORIENTAL PRESS, Jail Road, Bombay.—June 27th, 1868.

MISSIONARY PROOF BOMBAY